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more plainly. And yet, on balance, Walther has gained more than he has lost, and his championship shows to greater advantage in the present work, where he builds a positive structure of his own, than it did in earlier works where he labored and sweated not a little to repel the charges of Denifle and Grisar.

From this general survey Luther emerges, as he was bound to do, not only a great man, but an attractive one. His sincerity, his frankness, his unselfishness, his self-respect, self-reliance, and courage are conspicuous, and his good humor, wit, passionate earnestness, and true German temperament are not lost sight of. In weighing the sources, as far as they consist of Luther's own sayings, the author makes the observation that they are so multifarious, and often so contradictory, that almost anything, by proper selection, could be made out of them. Thus, Luther at times showed a genuine humility, and at others "no mortal has ever spoken of himself as did Luther," so proud and confident did he seem. Taking the work as a whole, Walther balances well, and sums up convincingly. What one misses, if anything, is an idea of the development of Luther's character. As the earnest and yet care-free boy he was not the same as when he was the deeply troubled, slightly neurotic monk; nor was the bold liberal and revolutionary of 1520 the same as the gray-haired paterfamilias of 1540.

P. S.

DOCTRINAL

CAVE, SIDNEY. *Redemption: Hindu and Christian*. ("The Religious Quest of India Series.") New York: Oxford University Press, 1919. xii+264 pages.

This volume adds another to the series entitled "The Religious Quest of India," under the editorial supervision of Drs. J. N. Farquhar and H. D. Griswold. We have already a favorable introduction to the series through the volumes by Mrs. Stevenson on *The Heart of Jainism* and Macnicol on *Indian Theism*. The reader has to bear in mind the twofold purpose of the series as defined in the editorial preface, viz., to make a scientific study of the particular phase of Indian religion under scrutiny, and then to compare it with the Christian religion in regard to that religious problem.

The title of the book is suggestive as correcting a popular misconception. The reviewer heard an address at the recent Student Volunteer convention in Des Moines, Iowa, when several thousand students were informed that Hinduism offered no redemption to its adherents. On the contrary there is more than one way through which the Hindu is bidden to find salvation. There are the way of knowledge (*jnāna mārga*), the way of works (*karma mārga*), the way of asceticism (*yoga mārga*), the way of meditation (*dhyāna mārga*), and the way of devotion (*bhakti mārga*).

Dr. Cave has done especially well in Part I of the book, which consists of a historical outline of the development of Hindu thought as related to redemption. He has shown that two streams of thought emanate from the Rig-Veda, the doctrine of *karma* and its concomitant, *samsāra* (metempsychosis), and the beginnings of Brahmanic speculation involving the identification of the individual soul (*ātman*) with the cosmic soul (*brahman*). This development proceeds through the Upanishads which are made the textual basis for Vedantic philosophy. The yearning for redemption is from *samsāra* through escape from the operations of *karma*. The various ways are all designed to help the individual to effect that release, whether through works, knowledge, asceticism, meditation, or devotion, the culmination of which is the

absorption of *ātman* in *brahman*. The Bhagavadgītā advocates the way of devotion to Krishna, portrayed as lord of the universe, and makes the most ethical appeal of the Hindu scriptures.

In the second part of the book, the author presents the Christian doctrine. This is done substantially in the traditional fashion, redemption being portrayed individualistically, with no attempt to interpret socially the Christian message of redemption. Finally the author attempts to set the two religions into relationship in the effort to convince his readers that the Christian message contains a more satisfactory response to the expressed aspirations of Hinduism than does Hinduism itself.

A. S. W.

HUNTER, ROBERT. *Why We Fail as Christians*. New York: Macmillan, 1919. xiii+180 pages. \$1.60.

The first portion of this book is devoted to a sympathetic and unusually careful study of Tolstoi's religious ideas and his attempt to put them in practice. Tolstoi's failure is found to be in his lack of aggressive endeavor to alter social conditions. To be a Christian, as he understood Christianity, is impracticable in the existing industrial order. The second portion of the book undertakes to show that Jesus inculcated communism, that early Christians practiced it, and that the teachers of Christianity proclaimed it until a corrupted church gave itself over to the defense of private property. "We fail, then, as Christians, because we have abandoned communism."

While the author's keen sympathy with the economically oppressed is thoroughly wholesome, and his recognition of the need of social reorganization is entirely justified, his program will strike the critical reader as singularly doctrinaire. Between the simple, untechnical brotherhood of the little groups of early Christians, and the proposal to communize modern industrial life in its complexity, there is almost nothing in common. The early Christians *renounced* all claims on this world, trusting to God to supplant the present evil age by a miraculous catastrophe which should usher in the Kingdom of Heaven in its perfection. Hunter's communism would *possess* all the resources of this world. There is no hint, either in the New Testament or in Hunter's own exposition, of the appallingly complicated technique necessary to organize and maintain universal communism. Moreover, the history of communistic experiments furnishes a discouraging verdict. Why identify Christianity with a peculiarly dubious form of social reconstruction and insist that it fails because it does not today espouse that program?

G. B. S.

KELMAN, JOHN. *The War and Preaching*. New Haven: Yale University Press, 1919. 216 pages. \$1.25.

This is the forty-fifth number in the series of the Lyman Beecher Lectureships on Preaching at Yale University. The lecturer is one of the most distinguished in the Scottish—and now in the American—pulpit, and enjoyed an intimate and honorable experience in the Great War. There are eight lectures. The first four are concerned especially with the war and the influence of the struggle upon religious ideas and the work of preaching. The second section of the book covers the conception of the preacher as expert, statesman, priest, and prophet. It treats these aspects of the preacher's work and personality with appreciation. It is in the first part of the